WINTER AND THE "GREAT COLD"

addressed to each of the four corners of the shed. To our amazement we saw by the light of the flames that the shed was chock full of goats (we had imagined that they would have been cleared out for the ceremony) who seemed not in the least perturbed. Nadíro then came out again and lit a torch of juniper twigs at the fire and went in to wave it similarly into each of the four corners. Bibi Anjír then handed [262] down a big wooden basin of *múl* which looked like a rather slushy brown pudding with pinkish trimming on top. This festive dish is made only on special occasions, such as a child's birth or the like. Before starting in to eat the *múl* or hand it round, the old man took his stand in the door of the byre and with great dignity and reverence lifted his eyes to heaven and recited the fumigating prayer. Bits of it ran something like this: "O Moses, Holy Prophet, grant that one hundred milking vessels may be required, and that our shears may be used on a hundred sheep! May kid follow after kid and lamb after lamb! May there be rams with curly horns and he-goats with short horns turned in! May milk flow in floods and may the butter pit be filled with butter!"

Happily DL had already got the prayer written down so [233] we were able to follow it better than if we had been hearing it for the first time, and were even able to note that the Ustád got it a bit mixed in parts. We ascertained what was the point of the "short horns turned in." It is simply a question of packing. The byres are small and the beasts have all got to live crowded together in them throughout the winter, so that a princely he-goat with spreading horns is a disaster to his owner and a danger to his fellows.

Now came the moment when the family and friends would tuck into the *múl*, and we thanked our kind hosts most warmly for letting us see the little ceremony, and fled to the warmth of our own fire and our butterless tea. I was in terror lest we should be pressed to partake of the *múl* which is so special a dish that it was sure to be reeking of priceless *makhn*—of which we had no wish to rob them.

The next item on the Hunza communal programme is the Great Wedding Day, which falls about mid-December on some Thursday fixed by the Mir in consultation with the diviners.

000 ɣaɬaɬ.i *beɬ.i* the mullah recites(?) the "Xctba". 302.15. Cp. 314.2, ɣ'aɬaɬaɬ.i, ɣaf'.aɬaɬ.i *beɬ.i* he read it. 10.10, 70.8 ff. *aɬaɬ.aɬe aɬaɬ.q* ɣaf'.aɬaɬ.i he took lessons, studied, with the learned man. 69.21. ɣaɬaɬ.i *ɓeɬe* they recite, read. 312.6. *ɓɛrɛɣ* ɣaɬaɬ.q (or, *g.q.aɬaɬ.q*) ... *aiɣerɬ.aɬaɬ.i* he was unable to read the book. 48.6. *aɬq'.aɬ.n* having read it. 70.8,10, 302.17. *ɣaɬaɬ.aɬ.ɛr* after reading the ɣaɬaɬ.n. 314.12.

ɣaɬaɬ.q, v. ɣaɬaɬ.q, sword.

ɣaɣ left (hand). Cp. ɣaɣaɬ.

ɣaɣa, ɣaɣa -ɬiɣ, ɣaɣaɬ.q, ɣaɣaɬ.q; N. *g.aɣa* pl. *g.aɣaɬ.q* lame; cripple, H. *l.aɣaɣa*, *l.aɣ.* — *g.aɣa l.aɣaɣa* crippled, lame.

ɣaɬ.aɬ.a *ɛl.a*, to snatch up, to snatch away. To scratch (the face) with nails or claws. — *g.aɬaɣ* ɣaɬ'.aɬ.a *ɛ l.aɣ.i ɛlimi* snatching up (her) clothes he held them in the smoke. 14.9, 14.19. (Cp. *g.aɬ.aɬ.a*. Cp. Sh. *g.ɣ.i.ɛɬ.a* th., to snatch at, lay hands on).

ɣaɬ.aɬ.i.ɛ x pl. the Pleiades. — ɣaɬ.aɬ.iɣ.ɛ *aɬ'.aɬi.ɛɬ.a* the Pleiades have overpowered, overthrown, me, H. ɣaɬiɬ *ɓaɣiɣa l.aɬ.aɬ.ɛɬ.a aɣ.a*.

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Their influence is apparently in general injurious to human interests. If, when going off to bring in grain from the threshing-floor to his house, a man sees the Pleiades, he abandons his intention, as it is an unlucky omen.

000 ɣaɬaɬ.ɛɬ.a supernatural, not human, H. *l.aɣaɣ.aɬ.i*. — *ɛɬ.a ɛɬ.ɛɬ.a* (*B.aɬ.q Gɛɛɬ*) ɣaɬaɬ.ɛɬ.a *l.aɬ.* some say that B. G. was (a) supernatural (being). 278.6. (Ar.) Pre.

ɣaɬaɬ.i supernatural, magic. — ɣaɬaɬ.i *g.aɬaɣ* magic clothes. 24.20. (Ar.) Pre.

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loss of their independence,—I venture to point out the impolicy and injustice of interfering with these principalities.

I have already referred to a letter from the venerable chief of Nagyr, in which he strongly commends to my care one of his sons, Raja Habibulla, as a well-wisher of the English Government. Indeed, he has absolutely done nothing to justify any attack on the integrity of his country; and before we invade it other means to secure peace should be tried. I have no doubt that I, for one, could induce him to comply with everything in reason, if reason, and not an excuse for taking his country, is desired. Nagyr has never joined Hunza in kidnapping expeditions, as is alleged in the above-quoted paragraph. Indeed, slavery is an abomination to the pious and peaceful agriculturist of that interesting country. The Nagyris are musical and were fond of dances, polo, ibex *kattar*-hunting, archery and shooting from horseback, and other manly exercises; but the growing piety of the race has latterly proscribed music and dancing. The accompanying drawing of a Nagyri dance in the neighbouring Gilgit gives a good idea of similar performances at Nagyr.

The country is full of legendary lore, but less so than Hunza, where Grimm's fairy tales appear to be translated into actual life. No war is undertaken except at the supposed command of an unseen fairy, whose drum is on such occasions sounded in the mountains. Ecstatic women, inhaling the smoke of a cedar-branch, announce the future, tell the past, and describe the state of things in neighbouring valleys. They are thus alike the prophets, the historians, and the journalists of the tribe. They probably now tell their indignant hearers how, under the pretext of shooting or of commerce, Europeans have visited their country, which they now threaten to destroy with strange and murderous weapons; but Hunza is "ayeshó," or "heaven-born," and the fairies, if not the inaccessible nature of the country, will continue to protect it.

The folly of invading Hunza and Nagyr is even greater

1: Leitner L-3 (1866-93) 1893? AV3 Dard
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of the sexes, and the management of the State, in theory, is attributed to fairies. No war is undertaken unless the fairy (whom, by the way, one is not allowed to see) gives the command by beating the sacred drum. The witches, who get into an ecstatic state, are the journalists, historians, and prophetesses of the tribe. They tell you what goes on in the surrounding valleys. They represent, as it were, the local *Times;* they tell you the past glories, such as they are, of raids and murders by t[illegible] tribe; and when the *Tham* or ruler, who is supposed to be heaven-born (there being some mystery about the origin of his dynasty), does wrong, the only one who will dare to tell him the truth is the Dayal, or the witch who prophesies the future, and takes the opportunity of telling the Rajah that, unless he behaves in a manner worthy of his origin, he will come to grief! This is not a common form of popular representation to be met with, say, in India. Grim's fairy-tales sometimes seem to be translated into practice in Hunza-land, which offers material for discussion alike to those who search for the Huns and to those who search for the very different Honas.

Then with regard to religion, as I said before, though nominally Muhammedan, they are really deniers of all the important precepts of true Muhammedanism, which is opposed to drunkenness, introduces a real brotherhood, and enjoins great cleanliness as absolutely necessary before the spiritual purification by prayer can take place. The people are mostly Muláis, but inferior in piety (?) to those of Zébak, Shignán, Wakhan, and other places. Now, what is that sect? It is represented by His Highness Prince Aga Khan, of Bombay, a person who is not half aware of his importance in those regions, where, till very recently, men were murdered as soon as looked at. One who acknowledges him or has brought some of the water with which he has washed his feet, would always be able to pass through those regions perfectly unharmed! I found my disguise as a Bokhara Mullah in 1866 to be quite useless, as a protection at Gilgit, whence men were kidnapped to be exchanged for a good hunting dog, but in Hunza they used to fill prisoners with gunpowder, and blow them up for general amusement. His Highness, who is much given to horse-racing, confines his spiritual administration to the collection of taxes throughout Central Asia from his followers or

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PIT Bibliography G-3 (1873-1878) 1880 [illegible]
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D 805 D [178] The ordinary Mahommedan calendar is, however, coming into use, especially among the Ashimadek class. The days of the week are named according to the Mahommedan calendar, except that Friday is named Adinna.

In Bushkar and Torwal, the Mahommedan calendar is followed. In the latter place the ordinary names are preserved, in the former the months are named—

Hussan Hossein.	Sowpi (*Great month*).
Safar.	Shukubler.
Purum ishpo (*First sister*).	Rue.
Dowim ishpo (*Second sister*).	Lokyll (*Small festival*).
Thoi ishpo (*Third sister*).	Mikna (*Intervening*).
Chot ishpo (*Fourth sister*).	Gloyll (*Great festival*).

D B 821 The constellation of the Great Bear is called "the maiden's corpse," the four corner stars being supposed to represent a bier: the small star above the middle star of the tail is called the "star of life," as it is supposed to be invisible to a person forty days before death. The pleiades are called the flock of sheep; a comet, "the star with a tail," is supposed to portend the death of a king. The milky way is called the "track of the cow and horse," the tradition being that in the broad part about the middle the horse fell down from going too fast, while the cow travelled safely. The world is supposed to rest on the horns of a cow, which shakes its head occasionally at the sins of the inhabitants, and so causes earthquakes.

D B 823 776 The west and south are always spoken of as up, and the north and east as down. A man going west or south to a place talks of going up to it. Fairies and demons that live in caves among the mountains or in desert places, have a prominent place in the belief of the Dards. Dr. Leitner has already given an account of the Yetch and its female counterpart the Rooé. In Boorishki they are known as Phoot and Billusa. Madness is supposed to be caused by a demon casting its shadow over a person, while the shadow of a fairy confers the gift of prophecy. Demons assume the appearance of human beings to lure men to destruction, but they are recognisable by their feet being turned backwards.

D B [825] 776 787 784 In Gilgit, Hunza, and Nager the ruler's family is supposed to be specially under the protection of a guardian fairy called Yoodeni. A drum, called the Yoodeni drum, is always kept on the top of the ruler's castle. When it is heard to sound at certain festivals and at critical times it presages good fortune. Nobody must try to see the Yoodeni, or look in that direction

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when the drum is heard; if he did so, some evil would be certain to happen to the daring individual, the least he could expect would be that his head would be twisted round to his back, and remain so for the rest of his life. A warlike expedition undertaken without the sounding of the Yoodeni drum would certainly end in disaster.

Trial by appeal to the ordeal of fire is still practised. Seven paces are measured, and a red-hot axe-head is placed on the open palm of the accused, on which a green leaf has first been spread. He must then deposit the hot iron at the spot appointed seven paces distant, and should any mark of a burn remain on his hand, it is a proof of guilt. The Vakeel of the Thum of Hunza on one occasion offered to subject himself to the ordeal before me, in order to clear his master of a false accusation.

Magic has a prominent place in Dard ideas, and many individuals are credited with the power of exercising magical arts. The rulers of Hunza and Nager are credited by their subjects with the power of producing rain. During a very severe winter I captured a full-grown markhor, which had wandered during the night into the cultivated land. The occurrence being unusual, the animal was at once regarded as a *jin*, and a deputation came to me shortly after it was captured, asking me to release it lest it should bring misfortune on the place. The death of the Wuzeer, which happened unexpectedly a few days afterwards, is still ascribed to the occurrence. Written charms are in great request, and every person wears one or more suspended to different parts of the dress by circular brass buckles. Those most in demand are charms conferring invulnerability and courage on the wearer. Charms are also attached to the mane and forelock of favourite horses. Certain springs are supposed to have the power of causing tempests if anything impure, such as a cowskin, is placed in them. This seems to have been an old and widely-spread superstition. Baber mentions it in his memoirs. "Some books mention that in Ghazni there is a fountain, into which if any filth or ordure be thrown, immediately there rises a tempest and hurricane with snow and rain."[1] The same is mentioned by another writer.[2] "Many days elapsed without the opponents having engaged each other, when it was mentioned to Mahmood that in the camp of Jeipal was a spring into which if a mixture of ordure should be thrown, the sky would immediately become overcast, and a dreadful

[1] Baber's Memoirs by Erskine, p. 149. [2] Brigg's Ferishta, Vol. I, p. 68.

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storm of hail and wind arise. Mahmood having caused this to be done, the effects became visible; for, instantly the sky lowered, and thunder, lightning, wind, and hail succeeded, turning the day into night, and spreading horror and destruction around."

D 787 791

Divination is still practised, in spite of the conversion of the country to Mahommedanism. The Dainyals, or diviners, who are of both sexes but are more frequently women, are supposed to receive the gift of second sight by the shadow of a Barai, or fairy, having fallen on them in sleep. Dr. Leitner speaks of the gift as being supposed to be hereditary, but this is not the case, though the daughters of Dainyals often become Dainyals also. Dainyals are said to be only found among the shepherd population, and it is easy to understand how a solitary life among the wild crags of the Hindoo Koosh should encourage a belief in the power of intercourse with the unseen world. Quite young people become Dainyals, and the spirit of prophecy is supposed to remain with them for life.

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The first intimation of the gift to the friends of the recipient is conveyed by their finding him or her in a deep trance. The requisite music is brought, flageolets being substituted for the ordinary clarionets, and softly modulated airs are played close to the ear of the entranced. Gradually he moves and begins to show signs of life, on which a goat is brought and decapitated, and the bleeding neck presented to the Dainyal novice. This is the test of a true Dainyal. If the gift of divination has really come to him, he seizes the bleeding neck, and sucks the blood. Some find this too much for them, and refusing to suck the blood are looked on afterwards as only feebly gifted with the spirit of prophecy. The idea of imposture never seems to be entertained by these simple-minded people. The recognised Dainyals are consulted on all special occasions, such as the yearly festivals in summer, or the declaration of war with a neighbouring state. The spirit of divination is supposed to lie dormant in winter, and to be strong in proportion to the heat of the weather.

On the first occasion of my witnessing an incantation, two Dainyals were brought from a considerable distance to prophesy at the Ganom festival in June. They were both women, one of about twenty-five and the other about forty years of age, who showed by their wild and haggard looks the strain of the often-practised ceremony on their faculties. A circle

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being formed round which the spectators seated themselves, a bunch of cedar twigs was placed on a flat stone and set on fire, and while two or three men vigorously blew up the flame, the Dainyal with a cloth over her head inhaled the thick pungent smoke which curled round her head, while the music played softly. In a few minutes she became violently agitated, her hands were convulsively clasped over her head, and her whole body was shaken with uncontrollable muscular motion, till, dashing the burning branches aside, she fell prostrate at the feet of the musicians, grasping the drum with her hands, and violently throwing her head backwards and forwards in a way that threatened dislocation. At length, overcome by the violence of her exertions, she fell apparently senseless on the ground. The spectators shouted long and loud at this triumphant manifestation of the fairy's presence, and the music played its loudest. Then the second Dainyal entered the circle, and in a few minutes was also lying motionless. The music now changed to a harsh cadence, and soon one, and then the other, rose and staggered round the circle in a rude attempt at stepping in time to the music. With their long hair floating loose, half-closed eyes, drunk with the fumes of the cedar smoke, and occasionally coming into collision, they formed a most weird and somewhat painful spectacle, while the shouts of the spectators rose and fell at each uncouth gesture, varied by shrill whistles that would have done credit to the gallery of a popular London theatre. The violent exertion soon produced fatigue, while the worst effects of the cedar smoke seemed to disappear and the prophesying began. While the music played softly, the two witches reduced their movements to a sort of aimless walk round the circle, with fixed and vacant gaze, occasionally one would stop and place her head close to the flutes or the drum as if listening to a language that others could not hear, and then again resume the weary round. Sometimes, during one of these pauses, one would, after listening, raise a shrill chaunt which was attentively listened to by the musicians, and after being repeated once or twice was caught up by them and loudly chaunted to the audience, while murmurs of surprise or congratulation ran round the circle.

This, varied with intervals of leaping and dancing which seemed to excite both themselves and the spectators to the highest pitch, lasted for about an hour, when the palpable exhaustion of the Dainyals made it necessary to close the meeting. A man going into the circle gave a back, as at

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leapfrog, and one of the women, taking a flying leap on to his shoulders, was carried out of the ring, the second Dainyal following in like fashion on another back being offered, and the meeting broke up. No attempt is made to direct the prophecy to any topic by hint or question, and the Dainyal is always free to give, as the communication of the fairy, whatever comes into her head. Considerable freedom of speech is gained in this way, and an unpopular ruler often gets a broad hint given him. Dainyals only exist now in Gilgit, Hunza, and Nager, the stricter Mahommedanism of the neighbouring valleys having disestablished them. Circumstances point to this mode of divination being of Shin introduction, the majority of Dainyals being of that caste. Stronger evidence is afforded by the fact that it is incumbent upon a Dainyal, of whatever caste, to refrain from cow's milk, like the most orthodox Shin.

During the ceremony the witches attempt, occasionally, to rush out of the circle, but are thrust back by the spectators, the idea being that they are forced to prophecy against their will. Occasionally, too, they affect to become excited by the sight of certain persons, bright colours, dogs, &c., and rush at and try to tear them, but are repelled by the spectators, and so are forced to content themselves with hurling stones at the object of aversion.

According to Elphinstone's account of the Siah Posh Kaffirs, something of the same kind exists among them. He says: "They have also persons who can procure an inspiration of some superior being, by holding their heads over the smoke of a sacrifice; but these are held in no particular reverence." Moorcroft mentions mountain witches at Nadaun who were called *Dain*, and a form of divination called *Dewalla* is still practised in some parts of the Punjab.

Serious crimes, such as murder, are rare. In Wakhan murder is punished by a fine of six horses, six guns, and thirty woollen robes; should the murderer be unable to pay the fine, he is forced to give up a son or daughter as a slave to the family of the murdered person. Theft is punished by a fourfold restoration of the stolen property, and the thief is bound to a tree and beaten. Grave disturbances, in which deadly weapons are used, are punished by heavy fines, and an offender is not pardoned till he succeeds in bringing a live hare to the Meer, which at certain seasons is a matter of difficulty.

Though bloodshed is rare among the Dards as compared with the Afghans, brutal murders are sometimes committed